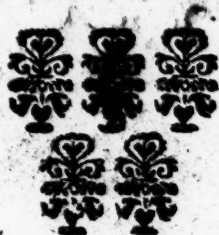


RELIGION

AND

MORALS.



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TO
Her GRACE
THE
DUTCHESS
OF
BEDFORD.



*THE Compiler of
this small Col-
lection intend-
ing only to sup-
ply matter of serious Thoughts*

A 2

to

4 Dedication.

to sober Minds, takes Confidence from your sincere Devotion and unaffected Piety, to address these Meditations to your Grace; hoping, that if they should gain the Patronage of your Grace's Approbation, they would thereby be able to recommend themselves to the perusal of many who preserve a serious Affection to Religion and Virtue. 'Tis for this reason, that your favourable Acceptance of this small Volume is in the most humble manner desired by him who most
heartily

Dedication.

5

heartily prays, that God would compensate to your Grace the late deplorable Loss of your most illustrious and truly vertuous Consort, by adding a double portion of his Blessings to that Noble Issue he has left behind him; and that You may long continue to be a joyful Mother of a religious and vertuous, as well as of an illustrious Family. I am,

Your Grace's most
obedient and most
humble Servant,

S.

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CONSIDERATIONS

Concerning the

AUTHORITY

OF THE

Holy Scriptures.

1. **I**T may be observ'd
from History, that
the Nations/ every where
formerly agreed in ap-
pearing,

peasing, supplicating, and returning their Thanks to God by some sort of Sacrifices: that they distinguish'd Time by a course of seven Days, reckoning the 7th also holy. Their Temples and Altars were Sanctuaries. 'Twas general to pay Tythes for the Service of the Altar, and of those who attended it. And the learned Men, who have written their Observations upon the five Books of *Moses*, have

have remark'd, that the
Pollutions and Expiations
therein mention'd,
were commonly in use
among other Nations be-
sides the *Jewish*. Sure-
ly, neither Chance, nor
the Reason of the thing
(which is very hard at
this day to find out)
could be the ground of
such agreeing arbitrary
Rites among several Na-
tions, which had in those
early Days no known
Communication with
each other; and which
A 5 could

could not in all probability be acquainted with one another till the Voyages of the *Phenicians*, or the Victories of the *Greeks* and *Romans*. Now the Scriptures explain this Difficulty, by shewing, that all Nations had one common Original; and having the same Progenitors, the same Methods of religious Worship, and the same solemn Rites and Customs might be traditionally delivered down to Posterity. And
 this

this account of the Original of all Nations, a Man would expect from the oldest History which is to be found in the World.

2. Prophecys deliver'd in plain Words, and notoriously fulfill'd, are Evidences of the Truth of those Historys in which they are recorded, and cannot be accounted for without owning a true Prophetick Spirit in those who gave them forth. Hereupon, let it be consider'd,

sider'd, that *Moses*, knowing himself to be near his Death, made a publick Repetition of the Laws of his Country, and concluded with this remarkable Prophecy, viz. That in case the *Jews* kept those Laws which God by him had given them, God would make them Prosperous above all other Nations: but on the contrary, these Curses should come upon them; They should be smitten by their Enemy's, and be
 so

so closely besieg'd by them, that they should eat the Flesh of their own Sons and Daughters, and that they should be scatter'd amongst all People, *Deut.* xxviii. 35, &c. but if they shall repent, he will bring them from under their Captivity, *Deut.* xxx. 1, 2, 3. Now the History of the *Jewish* Nation sets forth the fulfilling of these Prophecys; for under their Judges and Kings while they kept the Law, and after their
Cap-

Captivity under their High-Priests and Sanhedrim or Senate of *Jerusalem*, they were prosperous ; especially under *David* and *Solomon*, when the Law was strictly observ'd. *David* was the greatest Potentate of his time ; and *Solomon*, till he countenanc'd Idolatry, was also very great. And all the Kings who restor'd Religion from the Corruption of Idolatry, were signally victorious over the Enemies of their Coun-

Country : but when they forsook the Law and fell into Idolatry, the Kings and People too suffer'd all sorts of Indignities from their Enemies ; and were forced to eat their own Children when they were besieged by *Benhadad* King of Syria, *2 Kings* vi. 28. and also when they were invested by *Titus* the Roman Emperor, as *Josephus* writes ; according as it was foretold by *Moses*. Now it cannot be suppos'd, that all the
Jewish

Jewish Histories were mere Forgeries, invented only to countenance this old Prophecy of *Moses* ; 'tis no ways likely, that all the Histories of a Nation should be forged for no other reason but to palliate a false Prophecy: but it may rather be suppos'd, that if *Moses's* Prophecy had not been found true, his Law had been cast off by the *Jews* long since ; whereas we see, that *Moses's* Prophecy concerning the *Jews*, *Deut.*

xviii. 18. has been fulfill'd in *Jesus Christ* long since, as he himself observed to the *Jews*, *John* i. 45. and also *Peter*, *Acts* iii. 22. and *St. Stephen* us'd the same Argument, *Acts* vii. 37.

Add to this Consideration, how exactly the Prophecy of *Daniel*, ch. viii. 2, &c. was fulfill'd by *Alexander the Great*, who subdu'd the Beast with two Horns, viz. the Kingdoms of *Media* and *Persia*. Thus the Goat or *Grecian* Power waxed great; but
upon

upon the Death of that *Great Alexander* his Empire was divided, according to *Daniel's* Prophecy, into four Powers, viz. the *Egyptian* Kingdom under the *Ptolomys*, to the South; the *Persian, Babylonian,* and *Syrian* Kingdom under the *Seleucidae*, to the East; the *Macedonian*, under *Cassander* and his Successors, to the West; and that of *Asia minor*, to the North of *Syria*, under *Lysimachus*. Out of one of these came a little *Horn*,
 who

who waxed great against the Host of Heaven, and cast down some of the Host, and of the Stars, to the ground, and stamp'd upon them. This was *Antiochus Epiphanes* (or the Illustrious) a private Man at first, descended from the *Seleucidae*; who opposed himself to the Priests of the Jewish Nation, putting some of 'em, and the Doctors (Stars) to Death. He oppos'd the Prince of Princes, and was broken without hand, viz. he attempted

tempted to destroy the
Worship of God at *Jeru-*
salem, but was taken off
by Worms breeding in
his Body, after he had
put down the Temple-
Service for about 6 years.

*His Power was great, but
not his own; for his Suc-*
cess against the Jews was
chiefly owing to their
own intestine Divisions.

Josephus says, that when
Alexander the Great lay with
his Army before *Tyrus*,
intending, soon after, to
march against the *Persian*
King,

King, the High-Priest of the *Jews* was sent by his Nation to make its Submission to *Alexander*; and at that time he shew'd *Alexander* this Prophecy of *Daniel*, in which it was contained, that the King of *Grecia* should conquer *Persia*: with which he was so well satisfy'd, that he list'd many of the *Jews* into his Service, with permission to rest on their Sabbath-day; and when he founded *Alexandria* in *Egypt*, he gave the *Jewish* Na-

Nation equal Privileges
in that City with the *Ma-*
cedonians. *Joseph. Antiq.* l.
11. c. 8.

To let pass, that *Jesus*
Christ prophesy'd that the
Preachers of his Religion
should be persecuted, but
yet prevail wherever they
came, (*Matth.* xxiv. 9.)
which was fulfill'd; it
may be consider'd, that he
foretold the Destruction
of *Jerusalem*, together with
the *Jewish* State; that not
one Stone of the Temple
should be left upon ano-
ther,

ther, but that *Jerusalem* should be ras'd, and the People slain, and led into Captivity; and all this in that present Generation, *Luke xxi. 5, &c.* Which was all fulfill'd (as *Josephus* writes) in less than 40 years: In which time *Titus Vespasian* sack'd *Jerusalem* with a Roman Army, and burnt it, together with the Temple. Hereunto add what the *Jewish Talmud* and the *Rabbi Maimonides* say, viz. that *Terentius Rufus* being left in

in *Judea* by *Vespasian*, plow-
 ed up the Place where the
 Temple stood, and the
 sacred Buildings about it;
 and that there was no-
 thing left standing but
 three of the highest Tow-
 ers, viz. *Phasellus*, *Hypa-*
cus, and *Mariamne*, toge-
 ther with the Western
 Wall of the City, to shew
 the former Strength and
 Beauty of the Place. This
 same *Josephus*, who was
 an Eye-witness, says, that
 a Million and an Hun-
 dred thousand *Jews* pe-
 rish'd

rish'd in that Siege; and
 that Ninety seven thou-
 sand were then sold into
 Slavery, excepting only
 some who were reserv'd
 for the Sports of the Am-
 phitheatre. Thus a *Jew*
 of unquestion'd Reputa-
 tion has related, how that
 Prophecy of *Jesus Christ*
 was particularly fulfill'd;
 whereby it appears that
 the 21st Chapter of St.
Luke's Gospel, which was
 written (according to an-
 cient History, and as it is
 set down in some antient

B

Ma-

Manuscript Copies) in the 15th Year after our Saviour's Ascension, is an irrefragable Monument of the Prophetick Spirit of *Jesus Christ*.

3. 'Tis very unlikely that the *Jews* and *Gentiles* should admit the Miracles of *Jesus Christ* as true, and not write any thing whereby to discover the Untruth of the Gospel-Story, if it really were false. All the Answer which the *Jews* give to this Suggestion, is, that
Jesus

Jesus did those Wonders
 by Magical Arts. And
 the Philosophers said, that
Apollonius Tyanæus, and o-
 ther Gentiles did Miracles
 as well as *Jesus Christ*.
 Now as to the first An-
 swer, *Jesus Christ* foreclos'd
 it, *Mark* iii. 26. viz. It
 cannot be for the Interest
 of Satan to assist any Per-
 son who by his Life and
 Doctrine sought the Re-
 formation and Salvation
 of Mankind. And as to
 the Pretence of the Phi-
 losophers, it may be ob-
 B 2 serv'd

serv'd that very few People believ'd the Pagan Miracles ; whereas very great numbers receiv'd the Christian Doctrine upon their belief of the Miracles by which *Christ* confirm'd it. And this Belief increas'd greatly, notwithstanding the Discouragement of cruel Persecutions : whereby it appears that the very Objections of the *Jews* and *Gentiles* against the Christian Institution, render it more worthy of all

Ac

Acceptation. And as to what *Hierocles* objected three hundred Years after our Saviour's Death, that he was a Colonel or Leader of nine hundred Freebooters ; 'tis without any Authority or Record : nor is it in the least probable that such a sort of Man should be so early receiv'd as the Head of a Religious Order.

4. So sudden and so general a Conversion of both *Jews* and *Gentiles* to the Christian Faith could

not have happen'd if the Miracles of *Christ* and his Apostles had not been certain to them; nor would the *Jews* have laid aside the Law of *Moses*, who (as they believ'd) wrought great Wonders, to submit to a new Law, unless they had been satisfy'd that it came from God, by the attestation of Miracles: Nor can the *Gentiles* be suppos'd so generally and so suddenly to have receiv'd a Doctrine of Faith, contrary
to

to their Education, and to the Laws of their Country, unless they had been convinc'd by Miracles. The Reason of the Thing would make but a slow Progress among the vulgar sort of People; and what else could bear up the Spirits of the meaner sort of Men against the terrible Opposition which the Magistrates gave to the Progress of Christianity, but their firm belief of the

Miracles which were wrought to confirm it ?

5. Thirty years after the Death of *Jesus Christ*, the Christians were taken notice of in *Rome*, upon the burning of that City by *Nero* : and they had no less than eight Persecutions rais'd against them in 217 years after ; which is sufficient to shew their great Increase, notwithstanding such great Discouragements.

6. The chief Demonstration of our Saviour's
Divine

Divine Authority was his Resurrection: for which reason, 'tis likely, that he enjoin'd his Disciples not to publish his Miracles and his Character till after he was risen from Death. Now, if he did not so rise, the Apostles took upon them a strange Task, viz. to expose themselves to all Calamities, only that they might impose an extravagant Lye upon the World; and to begin this at Jerusalem, when the Jews

B 5 might

might have so easily confuted it by producing the dead Body of *Jesus*: and this Lye they must promote, only in order to encourage the highest degree of Morality amongst Mankind.

7. As for the Four Gospels, if they were written by the Disciples of *Christ*, we can have no reason (from what has been just now said) to suspect the Truth of those Narratives. If they were written by others in their Names,

Names, and in their Time, they would have disown'd the Imposture: but if they were written after the Apostles days, how could they have met with such an early Reception in the Christian Church? And had they lain obscure, and appear'd some considerable time after their Death, they would have been suspected, and their Falsity detected by *Jews* and *Gentiles*. But, on the contrary, *St. Matthew's Gospel* is cited by
Clemens

Clemens of *Rome*, an Acquaintance of *St. Paul*; and by *Ignatius*, *Polycarp*, and *Papias*, Disciples of *St. John*; and by the Writers of the Age immediately succeeding.

8. To this also agree the Testimonies of Writers who were not Christians: *Josephus* a Jew gives the same Account of *John Baptist* and *Herod* as the Gospels do. He records the Acts of several Governors of *Judea*; as *Pontius Pilate*, *Felix*, and *Por-tius*

ius Festus : and describes
 the Succession of *Caiaphas*,
John, and *Alexander* the
 High-Priests ; as also the
 Death of *Herod Agrippa*,
 and *St. James* ; giving a
 high Character of *Christ*
 himself. 'Tis inconcei-
 vable how this Sect shou'd
 multiply if this History
 of the Gospel were not
 a matter of evident Truth.
Tacitus says, That *ingens*
multitudo, a great multitude
 of Christians were put to
 Death at Rome, so early
 as in *Nero's* Reign. *Pliny*
 tells

tells *Trajan*, That the Christian Profession had gain'd so much Ground in his Province, that the Pagan Temples were left desolate, and the Sacrifices which were brought to the Markets were unsold.

9. The Story of *Jesus Christ*, in short, is this, viz. In the Prefectship of *Pilate* over *Judea*, there was a poor young Man, of mean Birth, and no Education, who pretended to be sent from God

he God to cancel a Law
 which God himself had
 establish'd by *Moses*, and
 to reform all the World
 by a more perfect way of
 Life, and a more excel-
 lent way of Worship. For
 proof of his Commission
 he wrought Miracles, and
 drew the People after
 him; so that the Gover-
 nors of the *Jewish* State
 grew jealous of his De-
 signs, and crucify'd him
 at *Jerusalem*: and yet, not-
 withstanding his Heart-
 Blood was let out with a
 Spear.

Spear as he was hanging on the Cross, he rose again the third day afterwards, convers'd with his Disciples, and ascended into Heaven.

'Tis by no means likely that a few simple and illiterate People should, at the hazard of their Lives and Fortunes, undertake to persuade the World of such a Story as this, if they did not know it to be true ; or that they should succeed in publishing such a Forgery ;

gery ; especially when the
 World was so strongly
 prejudic'd against the De-
 sign of this Story. Nay,
 the mere Novelty of this
 Institution was a strong
 prejudice against it to the
Jew and *Gentile* ; and yet
 it encounter'd the Fury of
 the Multitude, the Zeal
 of Superstition, the Ha-
 tred of the *Jews*, and
 Contempt of the *Greeks* ;
 the Power of the *Romans*,
 the Pride of Philosophers,
 and the Policy of States-
 men. Nothing but the
 irre-

Irresistible Evidence of
 Miracles could have sup-
 ported it; which when
 the common People saw
 to have been wrought
 by the Disciples, they
 could not chuse but in-
 quire by what means
 they were wrought;
 and being told, that it
 was by the Power of Je-
sus Christ, this Informa-
 tion alone over-rul'd all
 honest Minds, and com-
 manded their Submission
 to the Doctrine of *Jesus*.
 And in this lay the Ef-
 ficacy

ficacy of the Gift of
 Tongues, which made
 so many Converts, by
 the help of *St. Peter's*
 Sermon: For when the
 People saw a few illite-
 rate Fishermen sudden-
 ly inspir'd with several
 Languages, they present-
 ly believ'd their Testi-
 mony of the Resurrecti-
 on of *Jesus Christ*; for o-
 therwise Three thousand
 could not have been con-
 verted by the mere hear-
 ing of *St. Peter's* Sermon,
Acts 2. 'Tis also observa-
 ble,

ble, that their greatest Enemies did not deny that Miracles were indeed wrought by *Jesus* and his Disciples.

10. To lay aside the Miracles which are said to be wrought by the Successors of the Apostles, if the Story of *Jesus Christ* and his Disciples was false, 'tis unaccountable that so many learned and wise Men who liv'd in the next Age, should, after a strict inquiry concerning the Truth of these

Mat-

Matters, not only suffer themselves to be impos'd upon by so late a Fiction, but also lay down their Lives in defence of it.

They cannot be suppos'd to have done this, unless they had been fully assur'd of the reality of these things: and their Assurance is to us a moral Demonstration. *Tertullian* bids the Hereticks of his time prescribe for their Opinions, as he could shew the Doctrines of *Peter* and *Paul* by the Suc-

Succession of *Clemens*. And
 the Church of *Smyrna*
 (says he) can produce
Polycarp, plac'd there by
St. John: and so other
 Churches shew the Men
 who were settled in the
 Episcopal Office by the
 Apostles themselves, and
 who convey'd down their
 Doctrines to Posterity.
 And as *Clemens*, *Ignatius*
 and *Polycarp* convers'd
 with the Apostles, so
Irenæus, *Papias* and *Po-*
thinus convers'd with
 them, and deliver'd the
 same

same Doctrines and Facts
 which they receiv'd from
 the Apostles. And here-
 by the Tradition of
 the Apostles is connected
 with the certain History
 of After-times, so as to
 leave no dark and un-
 known Interval, in which
 the Story of *Christ* and his
 Apostles (were it fictiti-
 ous) could be intruded
 upon the World. And
Hegesippus, in the Reign
 of *Antoninus Pius*, A. D.
 1400. (who as *Eusebius*
 says was a converted Jew)
 wrote

wrote all these Transactions in an History, together with the Tradition of *Jesus Christ*. And *Justin Martyr* and *Irenaeus* carry'd on the same Traditions at the Expence of their Lives.

11. But notwithstanding all this Evidence of the Christian Religion, the *Jews* were so highly prejudic'd in favour of *Moses's Law*, under which they receiv'd their Education, and the *Gentiles* no less in behalf of their old
Reli-

Religion, that neither
Jew nor *Gentile* would
 take this Evidence under
 their impartial Examina-
 tion; and therefore they
 did not generally receive
 the Christian Tradition:
 who many among them
 did lay aside their Preju-
 dices, and embrace the
 Faith of *Christ*. Besides,
 it may be consider'd that
 Atheism prevail'd about
 that time very much o-
 ver the Roman Court
 and Empire, which at a-
 ny time is a sufficient
 C bar

bar against the admittance of the Christian Doctrine.

12. But notwithstanding the miraculous Progress of the Christian Institution, 'tis a very melancholy Speculation to consider how little the Spirit of it is receiv'd amongst Mankind: so that generally speaking, a religious Persuasion is no farther the Rule of our Actions than, 1. To kindle our Indignation against those who are of

a different Opinion from
us. 2. To fill us with

Terror when we are
threaten'd with any Dan-
ger, or with some other
Passion of this kind. But,

3. Above all, with an
unaccountable Fervour
in the Practice of some
~~outward Acts of Reli-~~
gion, in a Persuasion that
these, with a publick
profession of the Faith,
are a sufficient Bull-
work against the Conse-
quences of our Sins, and
will one day avail to our

Pardon. But yet we must
say with Mr. Chillingworth,
The Bible, the Bible, the
Bible alone is the Religion
of Protestants.

M O R A L
CONSIDERATIONS.

THE highest Point
of humane Under-
standing, is to be ac-
quainted with our own
Weakness, Vanity and
Misery: All other parts
of Knowledg, and Im-
provements of Reason,
tho attain'd with great

C 3 La-

Labour, are made use of not so much to satisfy our Wants, as to set off our selves to the World. So that with respect to these Improvements a Man may be esteem'd a vain-glorious rather than a rational Creature. 'Tis only thro Vanity that any one can suppose himself free from Pride, which assumes all Shapes to deceive, even the Shapes of Religion and Vertue, particularly of Humility ; which ve-

ry

ry often is only the putting on of a Submission by which we hope to make others submit to us. 'Tis an artificial fort of Pride which debases it self with a design to be exalted. Nay, Vanity will prevail upon us to deny our selves more than Reason will do. Sometimes it makes us discontented with our Fortunes; but never dissatisfy'd with our Wit.

To live in the Opinion of others is a fantastical sort of Life, which all desire more or less. And since Pride has so great a force in all our Actions, it may well deserve some share in our Considerations. Let it therefore be consider'd, that,

1. An honest Haughtiness of Mind, which scorns to stoop below the Dignity of humane Nature, is the Spring of honest and honourable Undertakings : 'tis what

what the old Moralists meant by a Reverence to our selves : Rewards and Punishments being only the Crutches which Men have found out whereby to support Virtue, where this noble Temper of Mind is wanting.

2. Duke Rochfocault's Notion is of a lower Strain, viz. That Self-love rightly apply'd is the Fountain of all Moral Virtues ; but when inordinate, and ill apply'd,

ply'd, of all Vices. Prudence (*he says*) is only a wise and quick-sighted Self-love ; Justice a wise, quick and intimate Fear of losing our own, which makes us tender of our Neighbour's Properties : without this, Men would be making Incursions upon one another.

3. 'Tis the Over-value of our selves which makes us craving after Pleasures, and that we look upon all Calamities as Wrongs done to

us.

us. From hence come Murmurings, Complaints, and Impotence of Mind: so that we feel our ill Fortune in proportion to our Self-love; which, when thus inordinate, so over-looks the Interests of others, as to lose the Advantages which may be made by the exchange of mutual Kindnesses. From hence it is that the Estimate we make of other Mens Worth, depends wholly on the manner of their con-

conversing with us ; and that we cannot bear those who differ from us in Opinion ; which is the Ground of all Persecution. From hence it is that we think our own Vertues to be singular and superlative, and our own Faults to be small Slips, and common to all Men. This would make Men Tyrants over others if they had Power. Nothing is so violent in its Desires, ingenious in its Designs,

signs, and vigorous in Execution : nothing more stiff or pliant, as occasion serves. It blinds us to our selves, but quickens our sight of others. Nothing is so strong as its Ties ; it keeps its Loftiness in the vilest Drudgeries. When it seems to forsake Pleasures, it only changes them, and can take delight in Mortification. It indemnifies it self always one way or other ; and
loses

loses nothing in Self-denial.

4. But when Pride has appear'd in all its Shapes, as if tir'd with its own Disguise, at last it breaks out into Insolence ; and then it renders a Man truly miserable, being never satisfy'd and at ease, but always in danger ; having given many Provocations, and being always either envied or hated.

5. 'Tis

5. 'Tis from our own
 Pride that we cannot
 bear the Pride of others,
 that few please us, and
 that we please but few :
 it disposes us to condemn
 the Faults of others from
 which we think our selves
 free, and to undervalue
 the good Qualities of o-
 thers which we our selves
 have not. And yet Self-
 conceit is instead of a
 Blessing to some Mén,
 by keeping them from
 the troublesom View of
 their own Imperfections.

6. The

6. The same Pride which makes us despise the Poor, makes us too submissive to the Wealthy; for 'tis grounded only upon the over-value of Riches: But a true value of Merit makes us despise the vicious, and highly esteem the vertuous.

7. Pride of Insolence defeats its own Design, Covetousness often gets an Estate, Ambition gains Honour; but Pride always brings Contempt.

8. He

8. He who is vexed at a Reproach, may thereby know that he would be proud if he were commended.

9. We are apt to think and speak ill of others, not so much out of Malice as Pride.

10. Pride upon the account of Preferment, shews, that it is not deserv'd; for he who values himself upon his outward Character, acknowledges thereby that he wants intrinsic Worth.

But

But the greatest Men are
valu'd more for their A-
bilities than for their
Fortunes. And if Ver-
tue were esteem'd above
all things, no Favour
or Advancement could
change Men in their
Temper.

1. False Greatness is
true Littleness. True
Greatness, out of Hu-
manity, bends to her
Inferiours, and returns
back to her natural Size
without straining herself.
'Tis noble and easy.

12. Many

12. Many Men in great Place had need to borrow other Mens Opinions, whereby to think themselves happy.

13. Some proud Men are humbled by the Preferments of meaner Men than themselves; but when great Men suffer themselves to be dejected by Misfortunes, 'twas not the greatness of their Souls but of their Pride which kept up their Spirits so long: So that Vanity and Pride excepted,

ed, a Hero is much like another Man.

14. Nothing better shews the little value which God puts upon Riches, Preferments and worldly Advantages, than his indifferent dispensation of them; and the unworthiness of those who generally possess them.

15. He who is ashamed of a mean Condition, will be proud of a splendid one. Whilst Men seek Power over others, they

they lose it over themselves. Whilst Sir John is making Interest to be a Parliament-Man, he is not his own Man. But Power to do Good is the only true and lawful end of aspiring. To hunt after Esteem, is to do that for Noise which ought to be done for Vertue: 'tis to be enchanted with a thing whose Body does not really affect us. And after all, no Man can be truly Great who depends on

on the Multitude for his Reputation. And since common Fame is as impudent as a common Strumpet, let a Man live by his own Conscience, and not trouble himself with the Talk of the People.

X 16. Besides, we are not to trust the Judgment of others concerning our selves ; for they who judg a Man, have something else to do than to examin him, but judg mostly by outward Appearance.

pearance. And the Vulgar value Actions not by their excellence, but uncommonness.

17. We should often blush for our best Actions, if we saw all the Motives upon which they were grounded.

18. 'Tis only thro Pride that some displease with Merit, when others are agreeable with Failings.

19. 'Tis a base and ungenerous Pride to lessen another Man's Fame,
and

and grounded on a mistake, that another man's Loss is an addition to our Reputation.

20. Under what Disguise soever we conceal our Afflictions, they seldom proceed but either from Vanity or Interest. Pleasure indeed brings Trouble: but Pleasures are used more to satisfy our Vanity than our Appetite.

21. Never censure a Man for not attaining his End: for the highest degree

degree of Prudence cannot ensure the most inconsiderable Event. Many Proceedings also which look ridiculous are well grounded, upon secret Reasons which are solid.

22. Pride destroys a Man's Reputation, which is a very great Loss: for so much Reputation, so much Power a Man has.

23. Some Vertues plainly tend to the Health of our Bodies, others to the Security and Improvement

ment of our Estates, but
all to the quiet of our
Minds, and the advance-
ment of our Reputations:
for Men will praise that
Vertue in others which
they will not practise
themselves.

24. 'Tis from Vanity
that the generality of
Men do not make
their Business to *be* in the
right so much as to *be*
thought so. This makes
them contend so much
for their own Opinions,
when

(75)

when they want Reasons to support 'em.

25. There can be no arguing with a Man that is obstinate in his Opinion: for when he has once contradicted you, his Mind is bar'd up against all Light. None but manly Souls can unsay what they have said, and forsake an Error when they have found themselves in the wrong.

26. There is an Anger which results from a warm Complexion: and

D 2 there

there is an Anger which in strict speaking is the rage and fierceness of Pride.

27. Courts would soon be turn'd into Deserts, and Kings left by themselves, if Man were free from Vanity and Interest : but most People are contented to be Slaves at Court, if they may domineer elsewhere.

28. Religious Pride brings Ladies to Devotion when they are growing into Years. It can

ses also Imposition and Persecution for the Glory of God ; that is, for our own Exaltation.

29. If you are at a loss for the reason of one Man's Behaviour to another, try if you can find the resolving of your Doubt in the nature of Pride ; which solves a-bundance of Phenomena in the nature of Man-kind.

30. Popery is permitted to subsist in the World, to be a Warn-

ing to all reform'd Clergy against Pride, the true Spring and Spirit of Popery.

31. The Breeding we give young People is oftentimes but an additional Self-love; by which we make them have a better conceit of themselves.

32. One reason why some Men's Conversation is not agreeable, is, because they are more intent upon what they have a mind to say, than upon

upon making pertinent
Replies to what the Com-
pany say to them.

33. Tho the outward
Forms of Civility and
Good Breeding are but
Trifles in comparison of
other Qualifications, yet
they are such as make
the World pass their fi-
nal Judgment on the
Characters of Men. A
small application to them
will possess Men in our
Favour; and a small o-
mission of them will
D 4 make

make us pass for proud and rude.

34. Nothing is more ridiculous in old People, who have been handsome formerly, than to forget that they are so no more. And Men make themselves ridiculous, not so much by the Qualities which they have, as by the affectation of those which they have not.

35. The reason why the Pains of Shame are so cutting, is because
Vanity

Vanity cannot help us to bear 'em.

36. The Duty of Obliging is no less of divine Appointment, than the Authority of Commanding.

37. The Affability of some Great-men is to make us believe that their Goodness is greater than their Fortune.

38. Contradiction should awaken our Attention, not our Passion.

D 5

39. 'Tis

39. 'Tis a common practice of Pride, to vilify the Person we have wronged; thereby thinking to excuse the Wrong we have done, by multiplying the Guilt of the injur'd Person.

CON-

CONSIDERATIONS

U P O N

RELIGION.

1. **A** Man who reposes himself upon divine Protection, gathers a Force and Faith which human Nature in it self could not attain,

to :

to : So that Atheism deprives human Nature of the Means to exalt it self over human Frailty.

2. The Clergy of the Church of *England* preach Alcalys, the Presbyterians Acids: both are suitable, the one to Men of Sense, the other to the Vulgar.

3. Tho the several Members of a Church may seem to make up one Body, yet they have each one a particular Religion accommodated
to

to every one's Capacity,
Temper, Quality, and
Conversation.

4. All Men are naturally good when no respect of Profit or Pleasure draws them to evil. For this reason Law-givers found out Rewards to invite them to Vertue, and Punishments to deter them from Evil.

5. Religion improves Mens Understandings by subduing their Lusts, Passions, Intemperance, and Sensuality, which de-

debase Mens Minds, and
clog their Spirits.

6. It is with Philoso-
phy in matters of Reli-
gion, as with some cor-
rosive Pouders us'd by
Surgeons to eat up mor-
tify'd Flesh; which, if
not curiously apply'd,
will corrode the sound
Parts, and rot the Bones.
So Philosophy, which is of
use to detect Errors, if
trusted too far, will go
near to overthrow all re-
veal'd Religion.

7. He

7. He who will make me believe a Danger, so as to affect me therewith, must shew me that he is apprehensive of it himself.

8. ~~X~~ The Hypocrite hurts no body but himself; the Libertine the whole Society. Hypocrisy is a more modest way of sinning: 'tis a sort of Homage paid to Vertue.

9. We should not measure Men by Sundays, without regarding what

+ The Hypocrite by they
 passing for what he is not,
 deceives many; The Libertine
 appearing in his proper Colours
 hurts the Society less.

they do all the Week after : for Devotion does not necessarily make Men good.

10. The Doctrines of Christianity, which ought to be deriv'd from the Truths contain'd in the Gospel, are generally deliver'd to us according to the Temper and Complexion of our Teachers. Some out of an exceeding Tendernefs and Good-nature, others from a sour and rugged Disposition,

position, form and im-
ploy differently the Jus-
tice and Mercy of God.

11. There is no such
Masque for the greatest
Impieties, as the Veil of
Religion.

12. 'Tis better to
have no opinion of God,
than such as is unwor-
thy of him : the one is
Unbelief, the other Con-
tumely. Consult natu-
ral and reveal'd Religi-
on, and you may be
convinc'd from both,
that

(90)

that an honest Man can
have no reason to be a-
fraid of God Almighty.

7 DECE

OF

(91)

OF

SLOTH.

I. **T**HE Ease and
Tranquillity of
Sloth is a powerful Charm
that suppresses our most
vigorous Pursuits, and
controuls our peremp-
tory Resolutions. 'Tis
a

a *Remora* that can stop the largest Ship. It sits paramount over all our Designs ; and insensibly lays waste all our Virtues and Vices.

2. 'Tis having nothing to do which makes Men do nothing : but whatsoever Art shall be able to busy the Minds of Men with a constant course of innocent Labour, will certainly have its effect in composing and purifying their Thoughts,

(93)

Thoughts, surer than all
the Precepts of the Mo-
ralists.

Mic

Thoughts on the Progress of the Moral

Miscellaneous

OBSERVATIONS.

1. **T**hey who make ill Judgments of us, without being acquainted with us, do not wrong us: 'tis not us they condemn, but an imaginary Chimera of their own making.

2. There

2. There are no greater exacters of Faith than the perfidious, no greater persecuters of Falshood than the perjurious. A Tyrant is offended at Bloodshed, the Sacrilegious punish Theft, and the greater part of the World quarrels with the Offender rather than the Offence.

3. It is with some good Qualities as with our Senses: they who never had the use of them, can have no notion of them ;
and

and they who have long
cast them off, feel no
want of 'em.

4. Good and bad
Times are only modest
Expressions for good and
bad Men in publick Em-
ployments.

5. Truth is only a-
greeable to the vertu-
ous; and 'tis no small
Reflection on Princes
and Great Men, that
they cannot bear to hear
it.

6. Most

6. Most Men spend the first part of their Lives in rendring the last part miserable.

7. When the longest and shortest-liv'd People come to die, their Loss is equal, the present Time being their All ; and they can suffer no farther.

8. Forty Years Life may serve for a Sample of a thousand ; in which the same Scenes will appear, only with new Actors.

E

9. Plea-

9. Pleasures, unless they be wholly innocent, are never of so long continuance as the Sting they leave behind them.

10. Gravity is sometimes a mysterious Carriage of the Body to conceal the Defects of the Mind.

11. Good Success is sometimes owing to a want of Judgment : A nice Discretion keeps Men from venturing upon what would turn to good Account.

12. It improves all our Disappointments into Providences, when we can let fall the vain desire of any thing, without feeling the loss of it.

13. Merit will not gain the Hearts of Men, if it be not seconded by Agreeableness, on which depends all the Plausibility of Actions.

14. Some Crimes not only pass for innocent, but honourable Actions, because committed with

E 2 Pomp,

Pomp, and by great numbers of Men : Publick Robberies, and usurping whole Countries, are call'd Conquests : the old *Romans* were only the Wolves and Warriors of Human kind.

15. No Man can shew himself to be truly good, but he who is in such a Station as gives him Power to revenge the Wrongs that are done him : but some Men can never endure those whom they have injur'd.

16. Few

16. Few Men are wise enough to know all the Mischief they do.

17. The shortest way to be rich is, not to enlarge our Estates, but to contract our Desires.

18. Some Men are over-curious in searching into Mysteries above the reach of human Understanding: the happiest Men are they who are moderately inquisitive.

19. In Study a Man finds Silence and Company, Leisure and Occupation,

pation, Instruction and Pleasure.

20. Every Creature is perfect in its kind ; only the wicked Man is a Blot in the Universe.

21. There is a certain Peevishness in Man which is increas'd by Religion. A Man will bear Interruption or Contradiction better in any other thing. Contradict a Man in his religious Opinions, and he will be as peevish as when disturb'd in his Devotions. I cannot think
that

that Religion does assist
 Peevishness; but rather,
 Pride never exerts it self
 so vigorously as when it
 takes a Handle from Re-
 ligion.

22. Some Persons
 make the Spleen to be
 the Reward of all their
 Religion and Vertues.
They will be industrious,
 chaste, temperate and so-
 ber, that they may take
 occasion from thence to
 be very severe upon o-
 thers, on whom they are
 willing to fix a contrary

Character. So the Epicurean said, That Vertue was made use of only for shew: but true Vertue aims at the real Advantage of others, by a beneficial Example, and is not ostentatious.

23. *Ephesians iv. 25.*
Wherefore putting away Lying, speak every Man Truth with his Neighbour, for we are Members one of another.
 By this Rule of St. Paul, the Seller should help the Buyer to a reasonable Bargain.

24. A

24. A Belief of Absurdities is the ground of Persecution, especially when impos'd under the pretence of divine Revelation: for which reason the Papists, who are the most absurd Believers, are the greatest Persecutors. A religious Man, therefore, who is inclin'd to persecute, has, upon that account only, good reason to suspect his Religion to have some Mixture of Absurdities in it.

25. The *Pagans* persecuted.

secuted the *Christians* for declaring against those Gods and religious Rites which they held to be *jure divino*; and all *Christian* Persecutions have arose and been carried on upon the same Foot: but a Man may well suspect the *Jure-divinoship* of that religious Doctrine, Worship or Discipline, in behalf whereof he is inclin'd to play the Devil.

26. What is Faith,
but Obedience to God,
under

under a certain hope and confidence in his Promises? *As Abraham by Faith, when he was call'd to go out into a place which he should after receive for an Inheritance, obey'd, &c. Heb. xi. 8.* Wherefore if this one Rock of Disobedience be avoided, we have no cause to fear the Shipwreck of our Salvation.

27. A Man has no right to value that Qualification in himself for which he has no regard in another Person. If I
am

am acquainted with a Man whose Learning, Judgment or Vertue is superior to mine, I cannot chuse but have an Esteem for him: but if another Man's Faith goes beyond mine, he gains no Esteem from me upon that score. I remember that I never valu'd a certain Doctor, because he believ'd in *three infinite distinct Minds*. Nor could I believe that that Doctor did value any Man the more, because he believ'd there

there were as many Gods as there were consecrated Wafers upon all the Popish Altars : so that strong believing does naturally gain but small Esteem , because Men are easily contented to be outvy'd in Faith. Whence then can Persecution arise, but from the Pride of an imposing Spirit ?

28. 'Tis commonly said, that in some cases Men make a Vertue of Necessity ; and I think 'tis always so : for all
ver-

vertuous Motion of Mind is grounded only upon the necessary submission of the Will to the direction of the Understanding. But whenever the Will uses its Liberty to dissent from Reason, its Motions are always vitious. The Will indeed has this liberty to hinder its own Conviction, and to suspend its assent to the plainest Truth. What is a brighter Truth than this, *A piece of Bread is not a human Body ?* yet whole

whole Nations will not be convinc'd of it.

29. The Divines generally shew a disrespect to Mr. *Locke* the Philosopher: the *French* and *Spaniards* have an antipathy to each other because they are educated in different Customs. So Divines and Philosophers have different Educations: these are bred up to *believe*, the other to *examine*. Believers hate Examiners, and Examiners despise Believers.

30. U-

30. Universal Consent is not a sufficient reason to ground our Belief upon : for all the World, except the *Jews*, agreed in Idolatry ; and sometimes the *Jews* agreed with them.

31. In Countrys where Priests bear Rule, Heterodoxys (or unfashionable Opinions) are had in greater abhorrence than immoral Practices ; it being agreed among the Divines of both Churches, that *Galileo* had

had not been brought into the Inquisition, if instead of following *Copernicus* he had follow'd a Whore.

32. We are more solicitous to be truly Rich, than to be thought so: but we are less careful to be truly Vertuous, than to appear so. Vertue would not go very far, unless Vanity bore her Company.

33. Education is nothing else but the Authority of our Teachers over

ver us when we were
most Credulous, and
weakest in our Judgment,

34. Universality is
only a quainter Name
to signify the Multitude,
which is the weakest part
of human Authority.

*The Law of Nature, as
describ'd by Cicero.*

Certainly right Rea-
son is the true
Law, sutable to Nature,
diffused amongst all Peo-
ple, constantly the same,
Everlasting ; which ob-
liges

liges Men to their Duty
 by commanding, and
 deters them from Wick-
 edness by prohibiting :
 but which never com-
 mands or prohibits the
 Vertuous in vain ; tho
 the Dishonest are not
 moved by Menaces or
 Injunctions. Of this
 Law nothing must be
 changed, nor may any
 part of it be repealed ;
 nor can the whole of it
 ever be abolish'd : Nei-
 ther can we be absolv'd
 from observing this Law
 by

by the Authority of the Senate or the People. No other Expounder or Interpreter thereof, but it self, is to be sought. Nor is it one Law at *Rome*, another at *Athens*; one at this time, another hereafter: but the same Law, both eternal and immortal, is to govern all Nations, and at all times. And there will be (as we may say) one common Master and Ruler over all, even **G O D**, the Proposer,
De-

Debater, and Enacter of
 this Law ; to whom he
 who shall not yield O-
 bedience will fly from
 himself, and shake off
 the Nature of a Man :
 In doing which very
 thing he must suffer the
 highest Punishments, tho
 he should escape those
 other Torments which
 are commonly believ'd.

*The Description of GOD
 by Pythagoras.*

GOD is truly One ;
 nor is He resident
 as

(as some imagine) without the Structure of the Universe, but intire within Himself, surveying all Generations in a complete Circle. He is the Temperament of all Ages, and the Agent of His own Powers and Works, the Principle of all things individual, the Light in the Heavens, and the Parent of all; the Life and Animation of every Creature; the Motion of all Successions and Alterations.

F I N I S.